

PATHWAY TO GOD

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Prayer

to Lord Rudra Shiva

(Stanzawise Translation in English)

स्तुहि श्रुतं गर्तसदं युवानं मृगं न भीममुपहन्तुमुग्रम् ।
मृडा जरित्रे रुद्रस्तवानो अन्यं ते अस्मन्निवपन्तुसेनाः ॥८॥

One should praise and pray the ever -youthful lord Rudra residing in the cavity of our heart and not the one in the ferocious state like the lion about to pounce upon the huge elephant to kill it in a instant. Oh Rudra, when we pray to you with our bodies becoming weaker due to old age, please condescend to put the seed of growth in them and your armies to destroy our enemies.

परि णो रुद्रस्य हेतिर्वृणक्तु परि त्वेषस्य दुर्मतिरघायोः ।
अवस्थिरा मघवद्भ्य स्तनुष्व मीद्व स्तोकाय तनयाय मृडय ॥९॥

Let us be spared from your weapons of destruction, from your fierce moods to overpower enemies into submission, and your active dislike of sinners. Oh Lord, be patient with us, bestow happiness like medicine to the bodies, on us as well as on our children and grand children.

मीदुष्टम शिवतम शिवो नःसुमना भव ।
परमे वृक्ष आयुधं निधाय कृत्तिंवसान ।
आचर पिनाकं बिभ्रदाग हि ॥१०॥

Oh complier of our wishes of happiness, Bestower of welfare on us, be kind and approach us with a benevolent mood. Keeping your weapons on the tall tree, adorning your body with the cover of the tiger-skin and holding your beautiful ornamental bow called pinak, look at us with your blissful sight.



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Thus Spake Gurudeo...

When there is growth in the spiritual experience, it is a sure indication that the power has become manifest. One should not become self-complacent simply because the power is there. We have to strive so that the spiritual experience grows. It is difficult to acquire spiritual experience; it is more difficult to maintain its quality; and it is still more difficult to achieve progress in it. Experience should be constantly on the increase. The disciple approaches the teacher at the time of difficulties. But he is unaware of the constant and unfailing support of the teacher's grace. This sustains him. The company of the good, noble dispositions, readiness to sacrifice oneself for the attainment of God- all these may prove inadequate for the attainment of spiritual experience. Something more is necessary. In one aphorism of the Vedanta Sutas (अधिकोपदेशात्तु- III. 8) the word . 'Adhika' (more) is used to designate God as He is an overplus of all things. This 'MORE' (Adhika) from the point of view of a disciple is the Grace of his Master. The spiritual power can be gained and augmented to some extent by meditation on the name of God. For achieving perfection, however, the Grace of the teacher is necessary.

Vachanamruta P. 19-20.



EDITORIAL



Human existence, The Mind and Consciousness

It is well known that man's life is spent in three states, namely, one of wakefulness, sleep and the state of dream, what is scientifically called the paradoxical sleep. In the wakeful state, if the man's body, brain and the mind are all fully alert, the man is in the most efficient working state. In the state of sleep, when the body, brain and the mind are all asleep, the man is said to be in deep sleep and is not at all aware of himself. In the dream state or the paradoxical sleep, the body is fully asleep, but the mind is awake.

The physical mind which is responsible for keeping the body and the brain alive, is always active till the end approaches. This mind looks after the working of all limbs of the body to the smallest cell.

The inner mind controls all the thinking processes, emotions, feelings and sentiments. It is this mind that creates all the mosaics of scenes and panorama to form the dream. This state is called the paradoxical sleep as the mind remains awake unlike in the state of deep sleep.

Apart from the physical and inner minds, according to the yogis, man has another mind which is known as the super mind.

Some yogis talk of transcendental meditation, in which one transcends both the physical and inner minds and reach the super mind or the supramental state to realise the spirit itself, spirituality is thus realised only when one is able to transcend the mental states.

In normal life of the gross body, one is aware of the physical mind and senses and lives a life in that awareness.

When one is aware of the inner mind, the man starts to transcend the normal life of senses and lives a little higher life than the life of senses. His attraction towards sense pleasures and possessive self-centred attitude diminishes. When he rises into the supramental state, he becomes aware of the spirit and lives a life of spirituality. The fragile human nature and the sense of possessiveness fall off and what we see is a completely spiritual man, leading a normal life but remaining unattached, disenchanted with all the things of his previous life career. He feels brotherhood and oneness with all humanity and life on earth.

According to the Hindu philosophy, man has four bodies, the gross, the subtle, the causal and the supra-causal. The consciousness or awareness of himself is only one.

In the normal man, the consciousness or self-awareness is with the gross body and he is a man guided by his senses. When his affection for the gross body and its senses becomes minimal, he may appear to remain in the gross body, but his self-awareness enters the subtle body. Strange things can happen then. He may go anywhere he likes with his subtle body, in an instant without any resistance of any gross material around, leaving his gross body somewhere and come back to enter it again. It he

does not come back, the gross body is allowed to die.

When one enters the causal body, it is said, the screen of Maya melts away and one is able to see the world in the real form where the universal Self pervades everywhere. Going beyond the causal body is like merging with deity, or attaining Godhood or merging with the Supreme Being and becoming one with the whole universe.

For the Hindu or Aryan Sages, Rshis and Munis, The Supreme Knowledge was knowing oneself and experiencing the Real existence. Therefore they said "Atmanam Viddhi" (आत्मानं विद्धि) "Know Thyself", There is nothing to know beyond that. The knowledge of materialistic world or all the universe is automatic to the subtle body which can go anywhere in an instant as it has no impediment of the gross body.



The Saints by their perfect morality and devotion raise themselves to the position of God-head. Tukaram tells us that "Gods are Saints and Saints are Gods..... the impersonal God cannot satisfy our wants. But the devotee satisfies all. God and Saints are merely the obverse and the reverse of the same spiritual coin." " God has to take on incarnation and the Devotee engages himself in worldly life...."

- Gurudev in Mysticism in Maharashtra P. 341)



To realise God for oneself and other is and should be the End goal of Human Life.

- Gurudeo R. D. Ranade

Swami Ram : Son of the Himalayas

Swami Ram was born in 1925 and brought up from his childhood under the guidance of Yogis in the Himalayas and can be said to be spiritually a son of Himalayas. He has written in his famous book 'Living with the Himalayan Masters', "living there was like living in the lap of a mother, she brought me up in her natural environment and inspired me to lead a particular style of life. Biologically he belonged to the Dhasmana family in which the great saint Gorakhnath was also born and there was a tradition in the family to hand over one son to the yogis of the Himalayas. His father was great Sanskrit scholar and had carried out rigorous *Tapascharya* himself and though earlier had grown up children when Swami Ram was born at old age as blessing of a Yogi. The yogi took him to Himalayas at a very tender age. He attended school in Dehradun and spent his vacations with the yogis in Himalayas. He also graduated from Allahabad University and was pet student of Gurudev Ranade. The student also had a very special affection and respect for Gurudev Ranade and has written very good passages about Gurudev in his books. It is proposed to bring out those passages together in this article and the influence of Gurudev on Swami Ram and his life. Before proceeding further however some more details about Swami Ram need to be given here to those who

may not have read about him.

Lifesketchn in brief :

As mentioned he was born in 1925. The family titled Dhasmana was also the family in which Gorakhnath was born. As mentioned above he was taken to Himalayas at a tender age. He was a very naughty child and used to harass other yogis and once his Guru Babaji had to plead to the Mother Goddess (in the 64 Yogini's temple at Khajuraho where they were carrying out their *sadhana* at that time) to make him behave or take him away. The goddess appeared and blessed the child and it was a turning point in his life. He was educated in a school at Dehradun but was going back to Himalayas during the vacations to his Guru Babaji. He studied eastern and western philosophy under the guidance of Gurudev Ranade at Allahabad University and later also studied at Prayag, Varanasi and Oxford. He also walked all the way along the path of Rama and Laxman up to Srilanka, visiting all the spots where Rama had carried out rigorous *Sadhana* which is said to have transformed Rama from human being into Godhead. Swami Ram at one stage also stayed for some months with Mahatma Gandhi, Yogi Arvind and Ravindranath Tagore and studied their life and philosophy etc. He carried out rigorous *Tapascharya* at high altitudes in Himalayas and also other parts of India like Assam, Narmada river bank etc. After his photographs by a traveller, engrossed in *Tapascharya* on the bank surrounded by crocodiles, published in newspapers, the attention of Dr. Kurtkoti - Shankaracharya of Karveer Peeth was drawn to him. Dr. Kurtkoti was looking for a worthy successor and got his details examined by sending a team to Narmada bank, Haridwar and was convinced of his abilities. He invited and persuaded him to take the post. More details of

Swamiji's work as Shankaracharya are given later. He left the post, as he was not happy with the protocol and glamour not allowing him to carry out more work and also not allowing him his sadhana which was his real interest in life.

He again went back to Himalayas for rigorous *Tapascharya*. Later he showed his yogic skills to enlightened audience in Allahabad (going out of the body for many hours as if dead etc.). He also experienced married life and running a business and had a son. Once again he left everything and went back to Himalayas for rigorous *Sadhana*. Later he went to Japan and did spread the message of his Guru - Babaji. Then he went to USA and some years of carrying out training programmes and display of yoga vidya to scientists, he established the Himalayan International Institute of Yoga Science and Philosophy at Honesdale, Pennsylvania. He continued his visits to India and gathered a large number of followers around him. He also established a large modern hospital near Dehradun and cast off his body there in 1996.

International Institute of Yoga Science and Philosophy and Books
Himalayan Institute in USA and Books of Swamiji

The Institute is spread on a campus of 400 acres with many facilities and carries out various activities for the spread of the message of spirituality to the young and old by various training programmes, seminars, publication of a magazine and books, holds conferences of different religious heads and also visits to important places in Himalayas. His successor Pandit Rajmani Tigunait has written very good biography of Swamiji titled 'At the Eleventh Hour'. Panditji also continues to write books and training programmes, visits to India and particularly Himalayas. The author of this article has personally visited the Institute

twice and also had discussions with Pandit Rajmani Tigunait and others there.

Swami Ram has written several books. Living with Himalayan Masters. Yoga and Psychotherapy, Perennial Psychology of Bhagavad Gita, Lectures on Yoga, Path of Fire and Light (2 volumes), Commentaries on Mundak, Mandukya and Ish Upanishadas, Kabir's poems and Sikh religious books as well as Ramayana, etc. The books are available in India through the centre of the Institutes at Delhi.

Gurudev Ranade and Swami Ram

1) In his book 'Living with Himalayan Masters', Swami Ram has paid rich tributes to Gurudev Ranade in the beginning of his chapter on 'The seven Systems of Eastern Philosophy'. He mentions that Gurudev Ranade was a matchless teacher and a great Mystic. He has mentioned that Gurudev also took him to Nimbal Ashram. He regards Gurudev as the finest exponent of Vedanta Philosophy of his time. Swamiji has then elaborated what he had learnt from Gurudev about Indian Philosophy - Vedanta, Yoga, Samkhya, Vaisheshika, Mimamsa, Nyaya, Buddhism all these seven systems dealing with various aspects of reality and truth.

2) In the biography of Swami Ram, 'At the Eleventh Hour' written by Pandit Rajmani Tigunait, there are many references to Gurudev which throw very good light on both Gurudev and Swami Ram and the special relationship between them, as also the respect that Swamiji had for Gurudev as a philosopher and a mystic and how the great mystic like Swamiji's Guru Babaji and Gurudev have relationship at a different level not conceivable at ordinary level of human perception and understanding. These are discussed with quotations from the biography in the following

paragraphs.

3) One mention gives the opinion of Professor M. P. Lakhera (p 6-7), who expressed to Panditji, that Swamiji was a brilliant student with incredible retentive power, but according to Lakhera, Swamiji wasted himself by becoming a monk. Had he joined the faculty at a university, Lakhera believed that Swamiji could have carried on the legacy of Professor R. D. Ranade, India's most learned philosopher. During Swamiji's student days Professor Ranade had demonstrated a special love for this young man and had spent much of his private time with him, but to everyone's dismay Swamiji deserted the academic world to wander aimlessly. He mastered Hath Yoga and cultivated psychic powers at the cost (in Dr. Lakhera's view) of stunting his intellectual growth. Dr. Lakhera admits that Swamiji was a remarkable Hath Yogi.

Personal opinions about one's preferences in life are a different matter. What is important in the above episode is the mention of the great abilities of both Gurudev and Swami Ram.

4) Another reference (p 37) is about Swamiji then known as Bhole or Brij Kishor Kumar, as a brilliant scholar of philosophy as well as English and Hindi literature. Despite his skipping classes he scored highest marks. Professors regarded him with respect and awe because Professor R. D. Ranade, the most renowned philosopher in India, had taken him under his wing and treated him as his most beloved disciple. Professor Ranade was unmatched as a scholar of every school and every aspect of Indian philosophy, but he was most honoured for his profound spiritual wisdom. He was the rare combination of mystic and academician. Those with open minds and clear insight easily sensed that Brij

Kishor was blessed with inner light and that it was in honour of that light that Professor Ranade extended special love and attention to this young man.'

5) Then another reference (p 41,42) is how Gurudev reminded Brij Kishor of higher purpose and meaning of life when the student and young man in Swamiji felt pressure of exams and was being attracted to social life etc.

'Bhole had been welcomed into Professor Ranade's inner circle, and had an opportunity to observe him closely. He found that, intellectually stimulating as it was, Professor Ranade's company was even more spiritually stimulating. He was a living example of how to live in the world and remain above it. Ranade was always busy writing books, giving lectures at the University of Allahabad and other Universities, and overseeing his ashram in Maharashtra, but despite this activity Bhole saw in him a mystic who transcended the realm of intellect. Ranade possessed a clairvoyance-Bhole often saw him reply to a stack of letters without opening them. And one day on the spur of the moment, he started to talk about a very private aspect of Bhole's life : his relationship with Babaji, how much Babaji loved him, and what Babaji expected of him. Professor Ranade spoke of some of Bhole's experiences with Babaji as though he had been right there when they happened. And when Bhole asked how he knew about those things, Ranade replied, "Why not? I am him and he is me. We are in each other."

When Bhole asked, "Will I be able to experience the same and will people events become as transparent to me as they are to you?" Ranade replied, "That great Master does not want you to waste time with fortune tellers. Riding the wave of my inner joy I uttered these words-and perhaps it was due to

the wish of that great one who made the arrangements for you to be with me."

Being with Professor Ranade helped Bhole remain aware of the higher goal of life despite all the attractions and distractions the world had to offer. By watching this great man, Bhole was finally convinced that it is possible to be both a scholar and mystic, to be successful in the world and yet maintain a spiritual life.

Later when Bhole mentioned Ranade to his master and asked how he had reached such a height of realisation, Babaji said simply, "Practice."

"Can you teach me what to practice?" Bhole asked.

"I was waiting for the day when you would ask me about practice," his master replied.

The episodes in this quotation indicate many things to us. They tell us about the levels of spiritual attainments of both Gurudev and Babaji the teacher and Guru of Swamiji. They also tell us about how they channelized the life of Swamiji in his youth.

6) The next episode (p 43) is a very interesting event in the life of Swamiji showing how he had carried the influence of his master Babaji, various sages who had blessed him and particularly Gurudev Ranade. It is at the time of the *Sadhana* immediately after the above mentioned discussion took place and when Swamiji was asked to go to a particular place near Darjeeling and carry out a particular *Sadhana* for forty-one days. He was warned about the sways of the mind and complete the *sadhana* to the end.

'He carried out the *sadhana* for 39 days and felt that if

nothing has happened in 39 days, why expect anything to happen in the next two days? So poured water over the *agni kunda*, destroyed the thatched hut and wrapped in a shawl walked to the city and wandered through the streets. Suddenly he heard a woman singing from an upper window- "there is little oil in the vessel of life, and the night is vast." The drummer accompanying her kept the beat, "dhaka dhik," a sound which resembles the Sanskrit word that means "shame on you." Bhole was overwhelmed, sure that this sweet and meaningful song was coming from the Divine Mother, whom he had seen in the Temple Sixty-four Yoginis.' (this incident is already referred in the beginning). 'He felt as though the "dhaka dhik" of the Tabla was coming from his master, Professor Ranade, and all the sages who had bestowed their blessings on him so selflessly and lovingly. He was profoundly ashamed, and went back to the cremation ground, completed his practice, and was blessed with the outcome of the practice.'

This incident shows how Swamiji was guided to train his mind to attain spiritual heights which is very essential for everyone who has taken to such a path and also even for those who want to achieve anything in normal worldly life.

7) Once again we have a mention of Dr. M. P. Lakhera an Gurudev Ranade (p 184). This incident is after the period of Shankaracharya of Karvir Peeth and marriage etc. Many were criticising Bhole Baba then. Dr. M. P. Lakhera still however holds a high opinion about him. It is stated "Dr. Lakhera admired Swamiji, not because of his spiritual achievements but because the genius who had been the most beloved disciple of Professor R. D. Ranade at the University of Allahabad.

All the above extracts from the biography of Swami Ram and his book mentioned above do indicate the greatness of both the teacher and the student, the Guru and the disciple, and various aspects of their nature and spiritual achievements.

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1. 'Living with the Himalayan Masters,' Swami Ram, The Himalayan International Institute of Yoga Science and Philosophy, Honesdale, PA, USA, 1978, 1996.
2. 'At the Eleventh Hour', Pandit Rajmani Tigunait, The Himalayan Institute Press, Honesdale, PA, USA, 2001.

- Dr. Hemachandra Dayarnav Koppardekar

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Man is but a speck when compared to Earth, the Earth is but a speck when compared to the Solar System, and the Solar System Vanishes before the Universe! How ridiculous would it then be, to suppose that the centre of this infinite Universe is restricted to any place! Men had rather die a shame, than entertain such a foolish idea! Where then is the centre of the Universe? Everywhere! Every particle of this infinite Universe is its centre! Every particle of water, every particle of wind, every particle of matter is its centre or we had better say hides its centre. The centre is rather in the particles than the particles themselves! Two particles may perish, but the centre does not. It is indestructible, imperishable, without end and without beginning! Weapons cannot pierce it, fire cannot burn it....

- Gurudev in Philosophical and other Esseys. P. 142)

Śaṅkarācārya's Prabhodha-Sudhākara

वनिता नितांत मज्ञा स्वाज्ञा मुलंग्य वर्तने यदि सा ।
शत्र्योरप्याधिकतरा पराभिलाषिण्यसौ किमुत ॥३४॥

If that wife who is extremely ignorant and who remains violating (the husband's) own orders is more painful than the foe, then what can be said if she is hankering after another man? (34)

लोको नापुत्र स्यास्तीति श्रुत्यास्य कः प्रभाषितो लोकः ।
मुक्तिः संसरणंवा तदन्य लोकोऽथवा नाद्यः ॥३५॥
सर्वेऽपि पुत्रभाजस्तन्मुक्तौ संहतिर्भवति ।
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तत्प्राप्त्युपाय-सत्त्वाद द्वितीय - पक्षेऽप्यपुत्रस्य ।
पुत्रेष्ट्यादिक-याग प्रवृत्तये वेद-वादोऽयम् ॥३७॥

Śruti lays down that there is no (good) world for him who is sonless. (Now a question arises:) What is this world which is spoken of by Śruti? (There are three replies to this question :-) (1) Salvation, (2) this world (where there is the cycle of births and rebirths), or (3) a world other than this mortal (human) world. (Now) the first reply is not correct, (for the reason :-) All people possessing sons will secure salvation. When they are emancipated, there will be destruction (of the world); further, the means like hearing, etc (leading to salvation) will be futile or in vain. In case of the third reply, the next or other worlds cannot be possible; for there are mentioned (in Vedas and śāstras) many means (like sacrifice, etc) to secure them. In case of the second reply, it is to be observed:- even in case of a

sonless man there are Vedic statements that inspire him to perform sacrifices like Putreṣṭi (= a sacrifice meant to secure a son) (35-37).

Note :- Śruti speaks of no good future for a sonless man. So one should have a son. But even if a son is procured, the worries of the father are not lessened. This is told in the stanzas that follow :

नानाशरीरकष्टैर्धन-व्ययैः साध्यते पुत्रः ।
उत्पन्न -मात्र-पुत्रे जीवित-चिंता गरीयसी तस्य ॥३८॥

A son is obtained with the help of different types of bodily efforts and expenses of money. (But) as soon as the son is born, there arises great worry (in the mind of the father) about his life(38).

Note :- The worry is whether the new born son will continue to live or not.

जीवन्नपि किंमूर्खः प्राज्ञः किंवा सुशीलभाग् भविता ।
जारश्चौरः पिशुनः पतितो द्यूत-प्रियः क्रूरः ॥३९॥

Even if he (= the son) continues to live, there is (in his case, the worry for the father) as to whether the son will be a fool or an intelligent/ wise person or a man of very good conduct or a paramour or a thief or a wicked/violent one or a person fallen (from the caste or religion) or one fond of gambling or a cruel one (39).

पितृ-मातृ-बंधु-घाती मनसः खेदाय जायते पुत्रः ।
चिंतयति तात-निधनं पुत्रोद्रव्याद्यधीशता-हेतोः ॥४०॥

A Son who kills/harms/harasses (his) father, mother and (other) relatives leads to dejection of the mind. (or) a son in order to secure ownership of wealth (i.e. estate etc) thinks of the death of his father (40).

सर्वगुणैरूपसंपन्नः पुत्रः कस्यापि कुत्रचिद्भवति ।
सोऽल्पायू रुग्णो वा ह्यनपत्यो वा तथापि खेदाय ॥४१॥

A son possessing all virtues/ good qualities is somewhere rarely born (in case of a father). But if he is short lived or diseased or sonless, then he becomes the cause of sorrow/ dejection (on the part of the father) (41).

पुत्रात् सद्गतिरिति चेत् तदपि प्रायोऽस्ति युक्त्यसहम् ।
इत्थं शरीर - कष्टैर्दुःखं संप्राप्यति मूढैः ॥४२॥

The statement that a man gets good future due to a son is generally not logical. Thus sorrow alone is desired by fools, by means of physical efforts (42).

पितृ-मातृ-बंधु-भगिनी-पितृव्य-जामातृ-मुख्यानाम् ।
मार्गस्थानामिव युतिश्नेक-योनि-भ्रमात् क्षापिका ॥४३॥

The company of (or union with) the father, mother, brother, sister, the brother of the father, son-in-law etc is, like that of travellers, and is due to wandering in many species, and is momentary or short-lived (43).

दैवं यावद् विपुलं यावत् प्रचुरः परोपकारश्च ।
तावत् सर्वे सुहृदोव्यत्ययतः शत्रवः सर्वे ॥४४॥

So long as there is good fortune and so long as a person is rendering good turns to others, till then all are (his) friends; but as soon as there is the opposite (of the good fortune or rendering good turns), all become his enemies (44).

अश्नन्ति चेदनुदिनं बंदिन इव वर्णयन्ति संतुष्टाः ।
तच्चेद् द्वित्तदिनानंतरं मभिनिदंतः प्रकुप्यन्ति ॥४५॥

If people daily (get to) eat and are fully satisfied, they like bards praise (the person concerned). But if they do not get anything for two or three days, they censure (that person) and get angry (or dissatisfied with him) (45).

दुर्भर-जठर-निमित्तं समुपार्जयितुं प्रवर्तते चित्तम् ।
लक्षावधि बहुवित्तं तच्चाट्यलभ्यं कपर्दिकामात्रम् ॥४६॥

The mind desires to secure (wealth) in order to fill the stomach which is difficult to be filled. Sometimes the mind wants money to be counted in lacs; but much wealth is difficult to be obtained: (often) one gets only a cowrie (46).

लब्धश्चेदधिकोऽर्थः पत्न्यादीनां भवेत् स्वार्थः ।
नृप-चौरतोऽप्यनर्थं स्तस्माद् द्रव्योद्यमो व्यर्थः ॥४७॥

If ample wealth is obtained then there is the self-interest of wife etc. Further there is calamity/ trouble from the king or thieves (etc). Hence (one's) effort to earn (more) money is in vain (47).

अन्यायमर्थभाजां पश्यति भूपोऽध्वगामिनां चौरः ।
पिशुनो व्यसन-प्राप्तिं दानांदामा गणः कलहम् ॥४८॥

The king finds fault with (or injustice of) those who possess wealth. A thief directs his attention (to the wealth of) those who are travelling on their way. A wicked man waits for a calamity (falling on the wealthy man). And the group of relatives creates quarrels (with moneyed people) (48).

पातक - भ्रैरनेकैरर्थं समुपार्जयन्ति राजानः ।
अश्व - मर्तगज - हेतोः प्रतिक्षपं नाशयते सोऽर्थः ॥४९॥

Kings earn wealth by committing many serious sins. But that wealth is ruined (i.e. spent, expended) every moment, for the sake of horses, elephants (etc) (49).

राज्यांतराभिगमनाद् रणभंगान्मात्रि भृत्यदोषाद् वा ।
विष - शस्त्र - गुप्त घातान्मग्नाश्चिन्ताण्वि भूपाः ॥५०॥

Kings sink in ocean-like worries, owing to invasion of other countries, defeat or insult in wars, the faults of (their) ministers and servants, and also due to poison, weapon, secret attack employed by others in order to kill the kings) (50).

(3) Censure of the Mind

हसति कदाचिद् रौति भ्रान्तं सद् दश दिशोभ्रमति ।
हृष्टं कदापि रुष्टं शिष्टं दुष्टंच निंदति स्तौति ॥५१॥

The mind of a man sometimes laughs or weeps sometimes. Getting confused / deluded, it wanders in ten directions. Sometimes it is delighted or sometimes it is wrathful. Sometimes it condemns good people (in the society) and praises the wicked people (51)

Note : In this stanza, the subject "mind" is to be understood from stanza No. 52 that follows.

किमापि द्वेष्टि सरोषं ह्यात्मानं श्लाघते कदाचिदपि ।
चित्तं पिशाचमभवद् राक्षस्या तृष्ण्या व्याप्तम् ॥५२॥

The mind pervaded by (i. e. possessed by) the demoness in the form of thirst/ avarice becomes ghost-like. With wrath it hates something/ somebody; while sometimes it praises itself (52).

दंभाभिमान- लोभैः काम-क्रोधोरु - मत्सरैश्चेतः ।
आकृष्यते समन्तात् श्वभिरिव पतिता स्थिवन्मार्गे ॥५३॥

Just as a bone fallen on a road attracts dogs from all sides, so also the mind is fully dragged by hypocrisy, pride/egoism, avarice, desire, anger and much envy (53).

तस्माच्छुद्ध - विरागो मनोऽभिलषितं त्यजेदर्थम् ।
तदनभिलषितं कुर्यान्निर्यापारं ततो भवति ॥५४॥

Hence pure absence of passion/desire is important. A man should abandon the object that is desired by the mind and should perform whatever is non-desired by it (i.e. the mind). Then only it (= the mind) becomes devoid of its own activities (54).

(4) Control of Sensual Objects

संसृति - पारावारे ह्यगाध - विषयोदकेन संपूर्णे ।
नृ-शरीरं बुतरणं कर्म - समीरे रितस्ततश्चलति ॥५५॥

In the endless vast ocean in the form of empirical life completely filled with fathomless water in the form of the sensual objects, the boat in the form of the human body is tossed here and there by the minds in the form of actions (55).

छिद्वैर्नवभिरुपेतं जीवो नौकापतिर्महानलसः ।
छिद्राणामनिरोधाज्जल-परिपूर्ण पतत्यधः सततम् ॥५६॥

The boat in the form of the human body possesses nine holes. The individual soul, the owner/ captain of this boat is extremely idle/lazy. As he does not check/ close the holes, the boat fully filled with water constantly sinks down (56).

Explanation : The empirical life is identified with ocean, and the sensual objects are identified with water in the ocean (see Verse No. 55). In order to cross this ocean there is a boat which is identified with the human body. This boat human body has nine holes through which the water can enter in the boat. The nine holes in the human body are :- two eyes, two ears, two nostrils, mouth, anus, and the organ of creation. The owner or captain of this boat/ body is the individual soul. Now in order to keep the boat floating, it is his duty to close down these nine holes so that the water i. e. sensual objects will not rush in the boat. But the soul is highly lazy. He does not care to close the holes. So the water enters into the boat which is then filled with water and then the boat begins to sink down in the water of the ocean of empirical life.

(to be continued...)

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(Continued from last issue)

Bhagwadgeeta & its exposition
by Sant Dnyaneshwar

Chapter VIII (अक्षरब्रह्म योग)
The Unchanging Eternal Brahma

The Course of Cosmic evolution Brahman
The Essential Supreme Nature of The Self

(Sanskrit Script followed by English Translation)

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥१४॥
मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥१५॥

He who constantly meditates on Me, thinking of nothing else and who is a Yogin ever united with the Supreme, for him I am easily available (14) Having reached Me, these great souls who have attained the highest state of Realisation, do not obtain rebirth which is transient and full of sorrow (14) and (15).

Sant Dnyaneshwar explains -

Those who keep themselves aloof from sense objects, create obstacles in the approach of desires, make Me reside in their hearts and enjoy the Supreme Bliss, for them there is no remembrance of even thirst and hunger. Then what to say about the pleasures of senses like eyes? For such of my devotees, do I make them wait till the time comes for them to leave the body? Then what is the purpose of their unfailing devotion and worship for such a long time? Do I not rush to the devotees when they

remember Me in the time of their difficulty? I feel indebted because of their devotion and do not waste any time in rushing to their side at the time when they leave their body.

To protect my devotee from the failing weakness of the body, I keep him in the cage of realisation of the soul and constant remembrance of Me thus creating a Blissful cool shade of my own Self over him and bring him in my refuge after he leaves the body. Thus for a true devotee, the separation from the body is never painful. I remove the cover of the body over the soul, sweep away the false sense of pride and because of his intense devotion, allow him to merge with Me. This is only a passing phase of separation of the body, as the devotee has already merged with Me because of constant devotion though inside the cover of the body. Thus he has no love for the body that separates and falls off. The devotee sees the soul in his body as reflection in water, but it is as false as the moon light seen spread on the ground though the actual moon light is with the moon only. Because of my nearness they are not attracted by the rebirth, which is but a forest full of sorrow and a variety of troubles or a fire full of scorching ills, the origin of constant fear of death and evil desires as a result of past births, or a place where the wind of false pride blows even to overshadow the sky, where thieves embrace with false love, where enemies give dinner parties only to entice and deceive, where the wicked arrange gorgeous splendid and attractive welcome with carpets as soft as the bodies of very poisonous snakes. What more to say? It is a sea of delusions, a forest created by mirage, a dream or a sky full of smoke. None of such situations befall on any devotees who have already merged with Me and enjoy the bliss of my presence.

आब्रह्मभुवनल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौंतेय पुनर्जन्म न विद्यते ॥१६॥

From the real in of Brahmaloaka downwards, all worlds are subject to return to rebirth, but on reaching Me, Oh Arjuna, there is no rebirth (for my devotees). (16)

Sant Dnyaneshwar explains -

As a matter of fact, those who are proud that they have attained Brahma-loka, cannot escape the cycle of rebirth, At the Brahma-loka, which is the topmost crest of the mountain of fourteen Brahma-bhuvanas, fourteen Indras have to undergo rebirth in a single day.

However, those who reach me, do not have to undergo any rebirth. Like a dead man who does not get a stomach-ache, or one who does not get drowned in a flood in a dream when he gets awake, those who have reached Me are not affected by the cycle of rebirth.

सहस्र युग पर्यन्तमहर्षद् ब्रह्मणो विदुः ।
रात्रिं युग सहस्रान्तां ते ऽ हो रात्र विदोजनाः ॥१७॥

Those who know that the day of Brahma is the duration of thousand Yugas (on the earth) and his night is another thousand yugas long, they are the knowers of day and night. (17)

Sant Dnyaneshwar explains -

When our four Yugas (One Mahayuga) pass a thousand times Brahmadev completes his one day. Same is the duration of his one night. Those great and fortunate men who are there do not die but see these days and nights of such long durations. Those are known as men who live forever in the heaven. However in this heaven, the Indras have to change fourteen times in a day then what to talk about the devas? But those who witness the eight praharas of Brahma (that is one day and night of Brahma)

are known as those fortunate ones who know the day and night (of Brahma).

अव्यक्ताव्यक्तयः सर्वाः प्रभवन्त्य हरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥१८॥

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्थ प्रभवत्य हरा गमे ॥१९॥

At the coming of day, all manifested things come forth from the unmanifested and at the coming of night they merge in the same, called the unmanifested. (18 & 19).

Sant Dnyaneshwar explains -

When the Brahmadeva's day rises the unmanifested universe becomes manifest. The sleeping shapeless regains shapeful life. When the day sets, the whole universe becomes unmanifested and dissolves into the sleeping shapeless entity. This goes on endlessly. The manifestation exists for thousand Mahayugas of the earth and remains dissolved for another thousand Mahayugas (of the earth). This is the nature of the universe. The universe gets generated during his day and dissolves during his night. This is like the disappearance of clouds at the start of the winter and which gather again at the end of summer. All the five basic elements (पंचमहाभूते) dissolve themselves in the unmanifest as the night begins and form themselves again at the beginning of the day. This is the Brahmadeva's huge storehouse of the universe. The trees become the seeds and seeds become the trees.

परस्तस्मात् भावोऽन्योऽव्यक्तोऽव्यक्तात् सनातनः ।

यः सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥२०॥

But beyond this unmanifested, there is yet another unmanifested Eternal Being who does not perish even when all existences perish. (20)

Sant Dnyaneshwar explains -

During Brahma's day and night the universe becomes manifest & then unmanifest but nothing permanently perishes. Thus the manifest and the unmanifest are two states of the same Eternal Being which permeates all the existences in both the states. The waves on water come and go but the water does not perish. In the same way silver or gold take form of a utensil or ornament but the metal remains the same. Similarly the body dies but something eternal in the body does not die but remains unmanifest. This is true for all existences in the world. This ever eternal Being permeates all the states whether manifest or unmanifest, but itself never perishes.

(To be continued)

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The world is torn with dire conflicts today. There is no hope for humanity except on the basis of spiritual experience, whose power, when writ large upon the world, can assuage acerbated feelings, reconcile warring interests and make humanity a true mirror of peace, joy and glory which is in God.

- Gurudeo Ranade in a Message.

The real Spiritual Teacher is not the body, but the divine form experienced on the flame of the camphor (in the ecstastic state),

- Gurudeo in a reply to a question.

Eternity Compressed in Time : My Reminiscences of Shri Gurudeva

We have seen how Shri Gurudeva establishes the necessity of a spiritual teacher who guides the aspirants through the moral and physical turmoil of life. Spiritual teacher imparts to the seeker the Name of God on which he has to meditate internally with help of breath. In this context, Shri Gurudeva considers the part played by the Name of God in the meditational scheme and the relation it bears to the Form of God. He begins the discussion by showing the importance that Kabir assigns to God's Name in his song- 'अपनेघट दियना वारु रे'. The Name of God is the oil in which the wick of the Self is to be drenched, and ignited by the fire of God. Kabir thus brings together the Name, the Self and God. "The Name is the material cause, and God the instrumental cause for bringing to fruition the qualities of the self." Explaining further the present song, Shri Gurudeva tells us that Kabir gives us two rules of conduct, the one negative and the other positive. Negatively, Kabir wants us to habituate ourselves to forget the world from time to time, considering its ephemerality. Positively, he advises us to keep the goal of God-realisation fixedly in our mind and to pursue it relentlessly. As a result of such persistent pursuit of the goal, "the aspirant would be able to see the glittering light of God inside the tabernacle of his heart : जग-मग जोत निहार मन्दिर में. When this light of God is

seen inside our heart, says Kabir, we should offer our body and mind and all possessions as oblations on the divine altar." Thus it is the Name, which brings together the Self and God. (Pathway to God in Hindi Literature, p. 179).

Coming to two songs of Tulsidas, Shri Gurudeva discusses the method of meditation on the Name of God. Tulsidas also insists upon the Name of God equally with Kabir. Shri Gurudeva first gives an account of the famous passage from Tulsi Ramayana, " नामरूप दुइ ईस उपाधो", Which regards the Nama and Rupa as the "attributes" of God. He pays a handsome tribute to Tulsidas for writing this very great philosophical poem. He recalls to our mind the view of Spinoza wherein Thought and Extension are said to be the "attributes" of the Substance. However, Thought and Extension do not "constitute" the Substance. Similarly, Nama and Rupa do not "constitute" God, but they are the attributes of God. Explaining the attributes, Spinoza tells us that attributes are what the intellect perceives as constituting the essence of the Substance. Like Spinoza's attributes, the Nama and the Rupa may be taken either in a parallelistic sense, or as the two aspects of the same Substance, namely God. In the parallelistic sense, Nama and Rupa are seen to be parallel attributes of God, while in double-aspect sense, they are the two different facets of the same diamond, namely God."

Secondly, Tulsidas tackles the question of the comparative greatness of Nama and Rupa very cautiously but intelligently. Says Shri Gurudeva, "It is impossible for us to say which is greater. "To say either Nama or Rupa is greater, is committing a sin : " को बड़ छोट कहत अपराधू । सुनि गुन भेद समुक्तहहिं साधू ॥ "

"But the philosopher knows in his heart, says Tulsidas, which is greater and sits silent. Thirdly, Tulsidas says, "He who

contemplates on God's Name without thinking as to whether his meditation by means of Name would ever result in his vision of the Form, is superior to the man who meditates on the Form of God, because his meditation is Nishkama.... God comes with greater love to the man who meditates on the Name without thinking of His Form : सुमिदिय नाम रूप बिन देखे । आवत हृदय सनेह बिसेखे ॥

Shri Gurudeva enumerates the fourth point in the song wherein Tulsidas points out that the Name has the merit of resolving conflicts of Saguna and Nirguna. The Name is the intermediary between the Saguna and Nirguna, for it is the illuminator (उभय प्रबोधक), the witness (सुसाखी) and the interpreter (दुमाखी) between Saguna and Nirguna. Shri Gurudeva points out that this office of the intermediary fulfilled by the Name is exactly similar to the function performed by Imagination in Kant's conception of Schematism. According to Kant, Perception and Understanding will not meet without the help of an intermediate Imagination, which brings together those opposite irreconcilables.

Going still deeper into the implications of the present song, Shri Gurudeva explains that the conception of Name leads us into "many difficult and important provinces of Philosophy." The Vaiyakarana School of India Philosophy holds that it is from the Sphota as the ultimate reality that all the existences in the universe spring. Panini's Ashtadhyayi mentions in the very opening lines that everything came from the Damaru of Shankara. Similarly, contends Shri Gurudeva, "the Name plays the part of the Damaru, develops cleavage, and remifies into different existences. It is the ultimate Reality, the Neumenon as it might be called in Kantian terminology. It also performs the same function, which the Logos does in the Christian Philosophy, or Buddhi in Samkhya

Philosophy. What does Logos do? "In the beginning was the Word, and the Word, was with God, and the Word was God" is the utterance from St. John of which everybody is aware. So the Word or Logos is intermediate between man and God. Similarly, in Samkhya Philosophy the reconciler between Prakriti and Purusha is Buddhi. It interprets Prakriti to Purusha, and Purusha to Prakriti. Similarly, here it is the Name which interprets Saguna to Nirguna, and Nirguna to Saguna." (Ibid., p. 183-84).

The second song of Tulsidas bearing upon the method of meditation as discussed by Shri Gurudeva is कहिन रसना रामहि गावहि "Tulsidas regrets that his tongue has defiled the temple of his mouth by indulging in talking ill of others (परनिन्दा), erotic stories (कामकथा), fruitless discussions (वादविवाद). It is God who should have been seated in the temple of his mouth. Unfortunately, tells Tulsidas, his ears have also helped his tongue by a contemplation of sexual and erotic matters. The only way of purifying the tongue of its sinful defilement is for the tongue to engage itself in the utterance of the Name of God. Thereby the sins of the ears too would be washed away. Shri Gurudeva here points out that the Self or the Unity of Apperception would be required to play the role of the schematiser between the tongue (रसना) and the ears (श्रवण) He remarks, "In the case under discussion the tongue could not be expected to wash off the sins of the ears merely by the (physiological) Laws of restitution, exchange or transfer. The Unity of Apperception would alone serve the purpose of the telephone exchange for their intercommunication, as well as of the clearing-house for the washing of sins. The Self must intervene before the tongue could wash off the sins of the ears." (Ibid., P. 186)

Then Tulsidas proceeds to make another very important statement- "ससि समीपरहि त्यागि सुधा कल, रविकरजल कहँ धावहि ". Shri Gurudeva explains that "Ravi" and "Shashi" stand for the Ida and the Pingala, the two chords of sympathetic nervous system. Shashi gives nectar, and Ravi produces mirage.

"Thou livest, oh tongue," says Tulsidas, "near Shashi; then why not partake of the nectar produced by Shashi, instead of following the mirage produced by Ravi? Do not follow Ravi, follow Shashi." Though Shri Gurudeva appreciates on poetic grounds Tulsidas' apostrophe to the tongue to take the advantage of its nearness to the Shashi (Pingala) for partaking of the nectar, he points out that physiologically the Ravi (Ida) and the Shashi (Pingala) are equidistant from the tongue to partake of the nectar of God's Name, and we do not want to deny that privilege to the tongue."

Lastly, Tulsidas asks us to make a combination of Mati and Kriya (thought and action), so that the golden thread of thought might pass through the jewels of actions and produce a beautiful necklace by which we may adorn the neck of Rama : "जात रूप मति, युक्ति रुचिर मनि, रचिरबिहार. राम नृपहिं पहिरावहि". "In this way, says Tulsidas to the tongue, 'Thou will not have merely taken away the sins of ears because they have heard bad things, but Thou will get eternal renown for having saved Tulsidas from the evil life and led him God-ward.'" Concluding his analysis of this song of Tulsidas, Shri Gurudeva tells us that the utterance of the Name of God should be made the sole function of the tongue. "This is the great doctrine of Tulsidas on the value of the utterance of the Name of God." (Ibid., p. 188).

Shri Gurudeva next discusses some songs of Kabir, Nanak and Dadu to elucidate the five-point Methodology of

Meditation. Kabir's song "अजर अमर इक नाम है, सुमिरन जो आवै." "Contains the first characteristic of the process of meditation, namely, Internal Meditation. Shri Gurudeva points out that the distinction between Tulsidas and Kabir is the distinction between the tongue and the breath. Kabir stands for meditation on the Name internally with the help of the breath:" बिन ही मुख के जप करो, नहिं जीभ डुलावौ "While doing meditation, if the Name reveals itself "automatically unconsciously, even without your thinking about it," then such a Name is "अजर" and "अमर" . So Kabir's view is here antithetical to what Tulsidas says. Shri Gurudeva here remarks that while Kabir is right in insisting that the Name must reveal itself before you in meditation, Tulsidas is right in insisting that we should not discuss whether Nama or Rupa is superior. Then Kabir tells us to direct our attention upwards and open the window of the lateral ventricle : "उलटि सुरत ऊपर करो, खिरकी खुलवावौ." Shri Gurudeva recalls that Vijaydas, the Kannada poet-saint also says, "When I opened the door, I found the glory of God everywhere." Shri Aurobindo also advised the aspirants to direct one's consciousness upwards. Shri Gurudeva warns that mere self-effort would not be enough to open the window of the lateral ventricle. It is only by the grace of God that it will open, not by any effort of man. Then Kabir says, let the self of such a Sadhaka take a bath at the confluence of Ida, Pingala and Sushumma in the lateral ventricle: "तिरबेनी के घाट पर, हंसा नहवावौ " During this bath one miracle will happen, namely, that the self will be able to see an inexpressible Form upon which it should meditate : "ताही बिच इक रूप है, वोही ध्यान लगावौ." So the process of meditation should culminate in the vision of the inexpressible Form of God on the part of the Sadhaka.

It is worth noting that the above exposition of the song "अजर अमर इक नाम है" was given by Shri Gurudeva in his lecture on

the "Culmination of Spiritual Experience" in the Rashtrapati Bhavan at New Delhi on the 16th April 1954. The then President of India Dr. Rajendra Prasad, who presided, said in his concluding remarks, "You have been so far hearing a discourse on a very abstruse subject, and it is Prof. Ranade's special field of work..... We have a large body of literature dealing with what is called 'Sant Bani' - the teachings of the saints.... So the philosophy, which we have inherited from the past, now lives in him.... We had the pleasure of hearing a very elevating speech today. On behalf of you all, I desire to convey the thanks of all of us to Prof. Ranade."

Shri Gurudeva later dealt with the song in a different way in his Radio Lecture on the Kabir Jayanti Day at Allahabad. Kabir tells us that the Name on which we meditate should be Ajara and Amara. "What Name is Ajara and Amara? Kabir gives an answer which rarely any person has given. "अजर अमर इक नाम है सुमिरन जो आवै", not one which offers itself to the mind, but that which reveals itself super-sensuously in the process of meditation. There is a vast difference between these two conceptions. It is not the Name, which we of our own accord take for ourselves that constitutes the Ajara and Amara Name. While we are meditating, says Kabir, there is a celestial Name, which unfolds itself to the auditory sense at the height of meditation. That Name is Ajara and Amara. So when a man comes into possession of this Name, his path God-ward becomes clear. (Ibid. p. 190-91)

(To be continued)

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Fate : The Great Leveller

“विधियु काडुव समय”

(The Kannada Poem composed by
the Saint of Nimbargi in the Devanagari script)

विधियु काडुव समय विपरीतवो ॥ प ॥
नरर पाडेनु सुरर काडितु विधियु ॥ अ. प. ॥

चंद्रनिगे क्षयरोग हच्चिसितु आ विधियु ।
इंद्रनिगे विपरीत भगणेडवितो ।
मंदरुध्दरन मरेयिंद काडुवदु ।
मारन बूदि माडिसितु हर नेत्रदिंद ॥१॥

जनकजा वल्लभगे अरण्य सेरिसितु ।
रावणन सौभाग्य सर्वळदितो ।
नारदगे नगेगेडु माडिसितु आ विधियु ।
ब्रह्मनिगे भ्रमेगोळिसि तले होडेसितो ॥२॥

शंकरन स्तोत्र के बंदु ओदगितु विधियु ।
शक्ति रत्नोत्र बलिदु विधि गेदनो ।
गुरुलिंग जंगमन चरण ओडगूडु समय ।
छी कळते कडेगागो कलि कष्ट नीनु ॥३॥

Extreme is time when Fate plagues us;
Even as it eclipsed the gods, what about humans!

It had the moon afflicted with consumption,
Got Indra scorched all over,
Stealthily it made *Mandaruddara* troubled,
And got *Mara* burnt by the eye of *Shiva*;
Truly extreme is time when Fate plagues us.

It made *Janaki-Vallabha* driven to the jungle
Made *Ravana* bungle with all his fortune,
The very Fate made *Narada*, butt of banter,
And having deluded *Brahma*, it had his head severed,
Truly extreme is time when Fate plagues us.

Spared it not even '*Shankara-sthothra*',
It overcame even '*Shakthi-sthothra*'
It's time to join at the feet of *Gurulinga-Jangama*,
To learn to face and live with adversities.

Truly extreme is time when Fate plagues us,
Even as it eclipsed the gods, what about humans !

Transcreated by :

- Prof Yashwant Achar

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In fine, the problem of the relation between God and World seems to defy explanation. If the world is regarded as real and created by God, the question is - why should God create it ? If it be taken as empirically real while transcendently only illusory, then again the same question confronts us - why was it created even as an illusion ? Even if it is forth that the world is not Created at all, still one has to make a concession to it as it is actually found. Verily, the problem is mysterious for no 'solution' appears to be final. After all none can boast of having given a rational explanation of God's ways. As in many other fields reason has shot its bolt and has failed dismally.

- *Gurudeo in Vedas as Culmination of Indian Thought*
p. 99.

First SE Wadia Endowment Lecture

Environmental Ethics

"It is only when all humanity comes to recognise the one spiritual principle which underlie all things that we can bring harmony between all the elements." - Gurudeo Ranade

The global problems of environmental pollution due to unbridled technological development have made many enlightened people to think seriously about the nature of the problem and the root cause of these problems. Most of them are finding the entire fault in the rat race of material affluence not caring for the happiness or peace of mind.

It was Barbara Ward who put forth the idea of 'Only One Earth' which was appreciated by everybody then and even today, many environmentalists are vehemently acting on this premise that there is only one earth and problems of environmental pollution have to be solved with holistic approach.

As such, for the last 5 years the philosophical world has joined in the discussion in trying to develop an environmental ethics and philosophy of environment. It is really gratifying to see that all over world especially in Western countries such a group has started thinking on the philosophical route for the ecological balance of the earth. However, it is also equally shocking to find a few philosophers trying to find some

philosophic excuses and justification for the global environment pollution.

I have been thinking last twenty years on this subject and have expressed my views wherever possible either in writing or in speeches for last decade or so. However, this is the first time when I am expressing my thoughts entirely on this subject, as I am trying to understand them. I am not discussing the pros and cons or values in this talk, but definitely giving you the basic principles on which environmental ethics is based and the philosophy and way of life for peace in life.

As most of our engineers are not well-versed with the terminology and the basis of ethics I would start with explanation of certain concepts like what do we mean by ethics, meta-ethics etc. Then I would briefly mention the technological growth as the cause of environmental and ecological catastrophe. And finally the environmental ethics, the attitude of mind, that is the need of the day is discussed. This has been propounded by great mystic saints from Dnyaneshwar to Gurudeo Ranade as the only way of managing the environmental crisis - for that matter any crisis.

ETHICS

Ethics are involved situations in which the behaviour cannot be regulated by law. The ethical behaviour controls our behaviour amongst ourselves and with the public.

In Ethics there are two basic 'schools-of thought.' One is teleological which is also specified as consequential by Evans or utilitarian by Mills. The other one which is Kantian is deontological. In the first, economists work the cost benefit ratio of every action and tend to decide that action as ethical which results in maximum good. There have been theories like

social contract theory where individual roles and universal liberty are considered for Ethical action. Ethical thinking is simply the organised reasoned analysis of value laden problems. The ethical behaviour in utilitarianism thinks not of action but of ultimate utility to majority.

The utilitarianism seeks to optimise the aggregate to every one's intrinsic value, a measure of which is human welfare. While Kant in his 'Categorical Imperative' writes about duty of rational beings to each other, which in altruism would be those actions bringing great happiness to others. Our happiness is dependent on the happiness of others. We should care how we treat others. These bring out the importance of values. Many times in our action, many unwise value laden decisions lead to personal and public harm. Here we consider weightage too good to ourselves or others at the expense of self (which is ideal). Ethics gives ability to recognise the value system. Ethical conduct implies willing and not mandated behaviour. The conscious or unconscious statement of values are imbibed when we are being made to do and doing different things. Ethical decisions take for granted the moral values like Honesty, Truth, Justice and the Quality of human dignity. Kant has stated "Individuals should not be treated as means but only as end." Those who are action oriented, duty based would act (as per duty) with only a view that how will it effect now and not what will be the total effect if everybody acts in this way. Rules are primary to them. In some theories preventing harm or avoiding harm includes the values of justice, beneficence, also duty. Also implementing and monitoring ethical code needs to be considered. The ethical conflict is met when simultaneous satisfaction of two ethical codes need to be considered. The ethical conflict is met when

simultaneous satisfaction of two ethical canons becomes impossible. Moral agent is the judge to decide. This all means for ethical action to be judged. We require competent persons with vision, goodwill, judgement and most important a sound character.

Ethical principles are fundamental generally abstract statement and must satisfy the criteria which are common to all persons. These should be consistent and general. Ethical canons rules which when followed lead to upholding an ethical principle. The rules could be relative.

The other theory part which many times referred to is meta-ethics. Meta-ethics includes the non-cognitive attitude, scientific statement and intuitional reaction for justification of ethical principles. When the ethical action is discussed amongst Engineers, very few people respond positively. It is strange to find that the reactions in USA (when a survey was conducted) were often negative, defensive and cynical. Probably because of the fear of one's own non-ethical behaviour, this reaction is exhibited. It must be understood that it is therefore the attitude of life that is involved in ethical behaviour. Ethical conduct is same as moral conduct.

With this preliminary back ground of ethics I would like to introduce the problem of environmental pollution which has necessitated the special code of environmental ethics. It is in the environmental meta-ethics that we experience a debate between anthropocentrism and biotic egalitarianism. In the former the human life only has intrinsic value and non-human life is instrumental to human growth and happiness. The latter ascribes same intrinsic value to other life as is given to human life.

Needless to mention that the very anthropocentric attitude is the cause of the entire environmental and ecological crisis and it is the biotic egalitarianism which is the basis of environmental ethics.

ENVIRONMENT AND POLLUTION OF ENVIRONMENT

Man creates environment. He chooses environment. Man is the only animal that changes the environment. Before man all species adapted to the environment for their survival. Today due to man who is changing environment the problem is of survival of environment. The environment includes, physical, biotic, social and economic and mental surroundings. The scientific and technological growth has polluted the entire world shamelessly. The exhaustion of natural resources and erosion of the land, the chemical pollution of air and water, the high levels of noise and light and other stimuli, the pervasive ugliness of industrial civilisation, the inescapable pressures resulting from high population densities and mechanised life; all these phenomena have become critical during recent decades. The conditions are becoming so critical in some fields (like Ozone depletion) that emergency measures need to be taken.

Environment is degraded due to man's economic exploitation of nature. Gradual degradation to violent destruction. The crisis is due to greed, lack of insight and narrow scienticism. It is due to ignoring the chemical nature of biosphere and spiritual nature of man.

Though technology has its goal defined as making life of man easier, the unbridled and uncontrolled technological advances have destructed the environment and created an ecological catastrophe. Man's ability to modify the environment (pollute the environment) increases faster than his ability

to foresee the effects of his activities. The ecological danger is cultural crisis and not technological problem. The cycles in the ecosystems - energy cycle, material cycles and geochemical cycles are getting completely polluted. Human and institutional changes come slowly while the spread of contamination moves very fast. Thus the growth of technology has neglected the effects on environment defeating the very goal of technology.

It is obvious the environmental pollution is a social, ethical problem. Humanistic approach is necessary. The solution is not technological. The solution is behavioural decision methodology. 'The technophilic optimism is dangerously irresponsible.' We are literally delaying a lethal game without knowing the rules.

The effects of alterations of natural ecosystem have their own effects on man. The effects are delayed long and future generations would suffer. Radioactive wastes from any nuclear industry, effects of Carbon dioxide and Global warming, the depletion of Ozone due to CFC and the acid rains are only a few of the major global problems - which are irreversible. Smog and smokes of pollution darkening the skies for days, the filth in the river, the maddening noise of the machines and vehicles, bad smelling unsightly dumps, the urban sprawl, the hazardous and toxic pollutants from industries and agricultural pesticides killing thousands of people, the denuded forests, slow vanishment of flora and fauna from this earth are glaring examples of the effect of environmental pollution which we all experience daily.

Man's manipulation of the surface waters has created more problems than it has solved. By building dams, creating

lakes, draining swamps and diverting rivers. The alteration of heat balance of the effect of flora and fauna is only one problem. But the experience of tremendous silting and diseases like schistosomiasis have caused the sensible people to rethink.

Technological arrogance towards nature is basically an immoral act.

Environmental activity today is the most significant activity with reference to the socio-ethical activity that mankind has witnessed. The environmental situation requires more than technical fixes. Our value system has to be blamed. "In Western countries especially in USA-in order to afford environmental clean up we must consume, degrade and contaminate" said Dr. Christman, "When the physical resources of earth are converted into wealth, the remaining resource becomes scarce and prices accelerate. This creates an illusion of being better off when, infact, we are substantially worse off."

The DDT in icecaps and eutrophication of great lakes have clearly demonstrated the finite assimilative capacity of the earth. When this capacity is exceeded pollutants build up faster than they are degraded and the degradation mechanism itself can be destroyed thus decreasing future absorptive capacity.

Therefore, the standards of living, new types of social levels all these have to be decided in other terms. The existing value system has to be looked into again.

ETHICAL APPROACH OF ENVIRONMENTALIST OR ECOLOGIST

The basis on which the environmentalist or Ecologist are working is very simple and humane. They believe that roots of crisis are in the orgins of science and legacy of Bacon, Galileo

and Descartes who encouraged the fragmentation of reality and devaluation of those aspects, not subject to empirical verification and in the process left us with 'humpty dumpty' problems. They believe in the wholistic approach and the world has limit. Further, they do not believe in the overemphasis of the modern society on malleability, rationality and economic needs at the expense of equally (rather more important)- aspects of humaneness, creativity and compassion. Lewis Mumford has put it very rightly 'Growing levels of consumption are moral degenerative and can lead to a collapse of intelligence. Science and technology are antithetical to the spiritual nature of man and have eroded transcendent energies to the detriment of creativity and spiritual awareness.'

It was Eric Hoffer (whose words could be fateful factual statement) who said "Man was not inventive enough to automate his second creation, that his machines were lacking the gears and filament of thought and will setting in motion a process of dehumanisation." That's what is happening. The environmentalist does not have a fragmented approach. He has a complete comprehensive view of our environment as a whole and in humanisation. Being ecologically conscious means taking a judicious stock of existing resources and allocating stringent measures so that they last long.

As Brownowski puts it "The technological change determines what is feasible but not what is pleasant. What the good life is does not change with the growth of technology. The progress is never ethical or aesthetic. Nobility and Beauty - alas do not progress. A man is not a mechanical member of the technical systems. He is an individual. Therefore his entire growth is important and vital."

Therefore the environmentalist and ecologists believe that Man is a part and parcel of Nature. Nature is big scientific laboratory and man is a worker in it. Nature is holocentric, self-sustained and self-healing. By cutting ourselves from all spiritual and metaphysical considerations we have made humanity rush on the paths of self-destruction. All the components (including man) function as an integrated whole.

- 1) Nature is the set of constraints or boundary conditions to which man must adapt.
- 2) Nature is the resource and man is the manager
- 3) Man needs nature on its terms for his sake.
- 4) The most important one - i.e. the man and nature are the creations of the same creator.

THE BASIS FOR ENVIRONMENT ETHICS

We must embrace a new philosophy and new ethics, that we must learn to live more closely in harmony with natural environment and that our activities must foster that harmony. It is implicitly assumed that the values of human health and environmental protection have more importance than other social values.

These paradigms of growth and technology are neither sustainable nor socially desirable therefore the alternate paradigms are as under :

Steady state Economics with sustainable development.

Ecological Man- His triumphs would be those of culture, self-knowledge and interpersonal relations and his behaviour will be more finitely tuned to the cycles of nature and to his own biological rhythms.

Air, water, earth, fire and subtle forces of cosmos the natural rhythms and diversity of life have shaped man's nature during the evolutionary past and have created deep rooted emotional and sensual needs. The impoverishment of emotional life will progressively result in the atrophy of our unique human attributes. Like the giant Antaeus in the Greek legend man loses his strength (in all sense of term) when he loses contact with the earth.

Environmental deterioration, Ecological disasters and decay of the spirit are inevitable if we let scientific technology continue on its present course. Many societies in the past have committed themselves to a course that eventually led to their destruction (like Greek and Roman Civilisation). Similarly ours will experience catastrophe if it remains obsessed as it is today with the production of more power and more things.

The most obvious reason for disenchantment is the realisation the prosperity and comfort do not assure health and happiness. In fact material progress often has consequences that spoil the quality of life. Science and technology gives everything to live with but nothing to live for.

Environmental quality is important. Pollution is only superficially a matter of technology. At the root, it is the product of social irresponsibility and mass shoulder shrugging. Environmental Quality means more than clean air, pure water. It means quality of life.

INDIAN PHILOSOPHY AND ENVIRONMENTAL ETHICS :

It has been found that the importance of Indian Philosophy and Mysticism is more urgent today. Einstein said that he believed in 'Spinoza's God who revealed in Harmony of all beings' (which is same as Advaitism).

The Human values are most important. The spirit, the man, peace, love would prevail all the time while the achievements in material life are temporary and transitory.

What people do about their ecology depends on what they think about themselves in relation to things around them. Human ecology is deeply conditioned by the beliefs about nature esp. religion. Lynn White has categorically stated that 'Christianity established dualism of Man and nature. Also insisted that it is God's will that the man exploit the nature for his proper ends and the rape has started. 'Orthodox Christian arrogance to nature is deeply grounded in the minds of Christians and Christian Dogma. However, he further states, which is very right thing, that the saints esp. St. Francis of Assissi, who was a mystic Saint did love nature and was in tune with ecological equilibrium.

The changing relationship between man and nature is not merely an ecology phenomena. It has profound economic social and cultural consequences. The sacred quality of nature must be given back to it.

Today there is a crisis of perception everywhere. We live today in a globally connected world. To describe the world properly we need ecological perspective. We need a new paradigm, a new vision, a fundamental change in the thoughts and perception and values. Any action for future demands an ecological attitude, assuming evolutionary change and continuous creative activity on the part of man. The western conceptual frame work is a fragmentation, Cartesian and Newtonian.

The eastern view is holistic, organic and ecological. For the eastern mystic all things and phenomena we perceive are inter-related and are manifestation of same Reality. They see the essence of reality in terms of growth movement and change.

Eastern religions and mystics believe in treating the nature and man on equal grounds as the creations of The One. It is a mystically experienced truth that all beings are creations of Him. It was said by Saint of Nimbargi that the Soul is same in all beings so we have to behave with others with same affection and regards.' Lord Krishna said in Bhagvadgita "He who sees every thing in me and me in every thing....." (यो मां पश्यति सर्वत्र, सर्वच मयि पश्यति ।) That's the Principle of the creation. The ontological is reflected in beauty and harmony which no technology could ignore except at its own peril.

The environmental ethics should be developed to contain the spiritual elements in the nature. The metaphysical and cosmological doctrines need be understood and realised that whole material plane of reality is but a 'speck of dust' before the creator and the OMNI Present who encompasses it. The desire of domination and conquest of nature should be thrashed and an attitude of "living together" should replace it.

Nasr has rightly pointed that it is the spiritual revolt of man against God that has polluted the world and unless this comes to an end no attempt towards balancing ecological catastrophe would be fruitful. Man has forgotten the paths of mystics, seers and saints who had blessed the world by their mystical tradition of humanity. The harmony and beauty of nature is preserved due to the enlightenment that the God gives through these saints. The harmony of man and nature is destroyed because of the destruction of harmony between Man and God.

The Hindu Doctrine of "All things are one and all consciousness are aspects of Single doctrine- The One", gave peace to Robert Oppenheimer when he was troubled by problem

of multiple consciousness. "All things are one not materially or instantially but inwardly and essentially" said he. All saints in India Hindi, Marathi, Kannad, Saints have found spiritual significance in every thing. The spiritual sympathy with nature needs to be developed. Nature should not be judged according to human needs. There should be new ethos created. We will have brotherhood with nature the trees and wildlife. Saint Tukaram said "वृक्षवल्ली आम्हा सोयरी वनचरे". He experienced it.

Unless this change in value system and new environmental ethics is founded as basis of our life the environmental crisis will not be reverted.

To have peace among men, we must have peace and harmony with nature. In order to have peace and harmony with nature we must try to be in harmony with The Creator. It was the great saint Dnyandeo who said " हे विश्वचि माझे घर । ऐसी मती जयाचि स्थिर । किंबहुना चराचर । आपण पै जाहला ।"

" I am in every part and parcel of the earth." He felt one with the entire world.

To appreciate that there is only one man-nature relationship, that there is only one earth and only one humanity there must be One God and one religion - the only path way to God. All the Hindu Muslim etc. are only surface methods. The real religion which tells of One God is the one which has environmental ethics a part and parcel of it. All great philosophers and mystic Saints from Dnyaneshwar to Gurudeo Ranade have proclaimed the same thing from their own experience. He who is in Peace with God is in with his creations - both Man and Nature.

- Prof. S. K. Gajendragadkar, Pune.



Scepticism In Post Aristotelians and Jains

Abstract :

A common feature of the post- Aristotelian School was scepticism. The Hellenistic period to which these schools belonged to was a time when the dominion of Macedonia had caused subjectivism. This subjectivism is reflected in the field of philosophy as well. Subject to the diverse philosophical systems prior to their own and introduced into the philosophy that stemmed from Indo - Aryan origins the pursuit of truth was no longer the aim of post Aristotelian philosophers. They developed an entirely subjective and hence, a sceptical attitude towards the acquisition of knowledge. Among the several resemblances between these philosophers and Jains, scepticism is distinct. This paper draws attention to scepticism in the philosophies of the post - Aristotelians and the Jains.

Paper :

There is numerous reference to the Jain influence on the post-Aristotelians. An unknown German school of Indology succeeded in securing an idol resembling Mahavira, the greatest of all Thirthamkaras, in Athens belonging to the period of either 6th or 7th century B.C. A large number of idols of Jain gods have also been found in the vicinity of the Mediterranean. There is also reference to the close association between the Jain monks

and Gymnosophists and the Greeks. Dr. B. N. Pandey in his 'Bharat aur Manav Sanskriti' notes the existence of Jain monks in Greece around 400 B.C. The Jain ascetic Sri Kalyan Muni is said to have accompanied Alexander the Great on his return to Greece from India. In later times he came to be known as Saint Colonus in Greece. Impressed by the Jain way of living many Greek scholars visited the Jain monks in the African continent for spiritual knowledge. Pyrrho was known to have travelled to India and associated the Gymnosophists. All throughout his later life Pyrrho lived like a naked Jain monk. Strict rules of conduct including celibacy except (with the exception of Cynics and Cyreniacs who had no moral rules regarding sex), non-injury and asceticism were some of the Jain features in the philosophy of post-Aristotelians. Exertion, withdrawal from sensory pleasures as a means of escaping from worldly burdens are evident of the Jain influence. But the theory of syadvada which resulted in the sceptical note in the post-Aristotelians is the most significant Jain tenet in their philosophy.

The sceptical tone of the better known post-Aristotelian schools including the Cyreniacs, the Cynics, the Pyrrhonists, the Sceptics, the Neo-Pythagoreans and the New Academics is based on the theory that knowledge is accessible according to individual means. Each individual is in possession of his or her own knowledge which is confined to him or her. According to the sacred Jain scriptures there is no universal truth but a subjective truth which differed from one person to the other. Absolute negation or absolute affirmation is impossible in knowledge in the sense that the individual could both believe and disbelieve any theory of knowledge. This they called *anekantha* or the many sidedness of any view. Apollodorus in his *Chronicles* says that the Pyrrhonists held that no action can

be termed as just or unjust. Nothing exists in truth. Convention and habit are the basis of all human actions. Sensation cannot be trusted for one thing is neither is or is not or both and is not. Sextus Empiricus in *Against Professors* brings out that according to Timon, disciple of Pyrrho, that nothing good or bad exists. Timon in *Images* declares that 'the appearance prevails everywhere wherever one goes' and in *On Sensation* that 'honey is sweet I do not affirm but I agree that honey appears to be sweet but cannot be certain.' Hence Timon and the Pyrrhonists in general deny the possibility of genuine knowledge.

The founder of the Cynic school in Athens, Antisthenes, constructed a theory that happiness was based on virtue and that virtue was based on knowledge. Therefore virtue can be taught. Influenced by the Sophists and the Jain theory of anekantha, the Cynics maintained a sceptical attitude towards truth. The Jain theory of syadvada or the concept of reality which is indeterminate forms the basis for anekanthavada. Syadvada stems from the word syat which means may be. Syadvada indicates that an argument can be examined from many points of view. This is anekantha. The anekantha theory invites to look at every argument using the sapthabhangi or seven fold formula. The Sapthabhangi is as follows.

1. May be is (Syat asti)
2. May be not (Syat Nasti)
3. May be is and is not (Syat asti nasti)
4. May be is inexpressible (Syat avyaktavyah)
5. May be is and is inexpressible (Syat asti ca avaktavyah)
6. May be is not and inexpressible (Syat Nasti ca avyakvanyah)
7. May be is, is not and is inexpressible
(Syat asti ca nasti ca avyakvyah)

There is a striking comparison between Jain Sapthabhangi and of Protagoras the Sophists arguments which bore a direct influence on the Cynics. Protagoras said-

1. Nothing exists

a. Not being does not exist

b. Being does not exist,

I. As everlasting

II. As created

III. As both

IV. As one

V. As Many

c. A mixture of being and non-being does not exist.

2. If anything exists it is incomprehensible.

3. If it is comprehensible it is incommunicable.

(Sextus from On Being or On nature in fragment 3)

The sceptical tone of Protagoras is obvious when he says that neither being nor non-being is true or false. There is no strict rule that governs knowledge. It is totally individual and subjective; and above all sceptical.

The Cyreniacs, headed by Aristippus whose goal in all life's movements was pleasure derived from Protagoras that human knowledge was limited to sensations. Man knew only what appeared to him as true but not the very nature, the very essence of things. Basing on such a sceptical attitude towards everything in life a fragment records when Aristippus sound very persuasive. He once went to Dionysos the tyrant of Syracuse.

'I went to Socrates when I needed knowledge I come to you when I need money'. (Diogenes Laertius, ii. 78)

The Sophistic word play is clearly visible which itself resembles the Jain sapthabhangi..

On a similar footing Carneades of the new Academy argued the idea that reality would be gained through 'Presentations.' These presentations maybe true or false or persuasive or non-persuasive. The persuasive ones are usually true. Such presentations are more acceptable if everybody recognizes their credibility after closer examination.

Carneades argues against Gods Providence, prophecy and fate. On the same footing Protagoras the sophist 'made the weaker cause the stonger' (fr. 6b). He believed in no *Vada* or *Nyaya* that can be universally true. About the existence of gods he is sceptical and his ideas are inkeeping with the Jain syadvada theory. They are :

'About the gods I am not able to know whether they exist or do not in form; for the factors, preventing knowledge are many; (fr. 4)

The Jains maintained that any substance is both a substance and not a substance. Any substance possesses an infinite number of qualities or ananthadarshana tamaham vastu. These qualities can be acquired from infinite points of view. A jug could be made of clay, steel or glass. It could be any colour, size or shape. All these can be true and false. A definition of a jug cannot be made for certain. Hence the knowledge acquired of a jug is sceptical. It is this sceptical tone that the Sophists, Jains and many post-Aristotelian schools maintained in their philosophies.

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- * *The teacher is just like a telephone operator who connects the disciple to God.*
- * *Initiation is given only on the mandate of God, and it is not arbitrarily given by the spiritual teacher.*
- * *The service rendered to the spiritual teacher is service rendered to God with form (Saguna).*
- * *The spiritual teacher shows us the way. But our moral and spiritual endeavours must be genuinely ours and not left to the teacher.*

- Gurudev's reply to the question , "Why does a teacher initiate"



God-vision confers reality on moral principles. That work which is accomplished while the light of Atman is before your vision is alone moral. No other work is so. A spiritual seeker is always engaged in war, internal and external.

Gitartha Dipika

The meaning of human life is in Bhagvad-Gita. But the real meaning of Bhagvad-Gita is in Jnaneshwari.

1. The episode pertaining to it is referred in Verses 70 to 73 of the 1st Chapter of Jnaneshwari. Once, while Lord Shiva was extolling the greatness of Gita to his spouse Bhavani, she was astonished and started asking questions one after the other. Lord Shiva turned to her and admiringly said, 'look (Bhavani) Devi, day after day you look more and more beautiful. Similarly, the meaning of Philosophical doctrines of Gita appear new and fresh everyday. Its meaning has been obtained after churning the ocean of Vedic Meaning (वेदार्थसागर).' In the opinion of learned Dr. Dhareshwar this learning of Gita appears to be in accordance with the dialogue of Shiva-Parvati. This meaning of Gita is at present not available but Saint Jnaneshwar has pointed out that this meaning is incorporated in Jnaneshwari.

2. It has been repeatedly emphasized in Jnaneshwari that this discourse is the true meaning of Gita. In the last verse of the IVth Chapter, the audience is implored to near the meaning of Gita with rapt eagerness. In 9/22, Vedas are termed as Shabda-Brahma (शब्दब्रह्म) and words therein as silently sleeping on a country bedstead (बाज) having 4 legs, a wooden frame and coir (one thread सूत्र) interwoven on it Navang (नवांग) i.e. what the Vedas could not bring home the

import of Gita, he has dared to do in Marathi. In 13/1/61 Jnandeo says that this discourse i.e. the meaning of Gita would fill the entire universe with bliss (आनंद) of God. In conclusion, in the 18th Chapter, he says that the meaning of Gita is like garden of wish-yielding trees but one should not try to select one doctrine to the preference of other. There are nearly 14/19 places in Jnaneshwari wherein he had extolled the meaning of Gita. At one stage Jnandeo refers to Jnaneshwari as Gitartha Dipika (गीतार्थदिपीका). This is not mere criticism or Bhasya of Gita.

3. In the concluding portion of Jnaneshwari i.e. Verses 1751 to 1764 of the 18th Chapter, Jnaneshwar Mauli has narrated the Guru Parampara; The spiritual lineage from which this meaning of Gita has trickled to him.

4. Originally, Lord Shankara, Tripurari told secretly the meaning of Gita in the ears of Shakti Parvati in the neighbourhood of Kshirsagar - the milky ocean. It was heard by a great Mahamin, a great fish in that ocean, Matsyendranath. The benevolent Saint came out of this fish and went to a mountain known as 'Saptashringi', a mountain of seven summits. He saw there Chaurangi with his hands and feet cut-off. At the sight of Matsyendranath, Chaurangi regained his feet and hands and became whole. Matsyendranath, thereafter, gave mudra. lore of Brahma to his disciple Gorakhanath who in turn imparted it to his disciple Gahininath. Seeing that Kali was harassing the people, he ordered his disciple Nivrattinath to spread this knowledge obtained through Guru-Shishya Parampara from the primeval Lord & Guru Shankara to save all those people who were tormented by Kali.

5. Then just as the clouds of rainy season shower the rains profusely, Guru Nivrattinath showered this knowledge with

grace of compassion to save humanity. At that time, Jnaneshwar Mauli appeared before him as a Chatak (चातक) bird to pick up some drops of that 'Shantaras' which he was raining down. This is how Jnaneshwari came into being. Mauli is in great praise in Jnaneshwari of his Guru Nivrittinath (his own elder brother) and considered himself to be only an instrument in the hands of his Guru. Thus, Jnaneshwari is not only commentary of Gita but its real hidden meaning. This discourse was given by him at the age of 15 years only at Nevase, in Maharashtra.

6. Such is the sacred knowledge contained in Jnaneshwari, obtained in Guru-Shishya Parampara, the original Guru being Lord Shankara. However, in Gita Mahatmya (गीतामहात्म्य), it is said that Lord Narayan imparted this knowledge himself to Partha (Arjuna).

7. Anyway, this knowledge contained in Gita is very sacred and can be traced to Lord Shankara as well as to Lord Vishnu. But one must have complete faith (Shraddha) in it as Parmatma Shri Krishna in Stanza 20 of Ch. 12 of Gita says that such a devotee having immense faith in him is dearest to him. (अतीव मे प्रियः)

7(a) Swami Muktananda while 'Blessing' the Spanda-Karika (The divine creative Pulsation), a book of Shri Jaidev Singh stated that Spanda Karika is the important work of Kashmir shaivism. The doctrine of Spanda is scientific. Modern scientists have discovered that the world was created from the vibration of the first explosion and that the universe is still expanding. Yet they have not been able to find out how the first explosion occurred. However, the ancient scriptures of the Spanda doctrine have always contained the knowledge that vibration is the spanda or throb of The Absolute Reality. The world came into existence with the throb of Lord

Shankara's opening of eye. Jnaneshwar Maharaj had described Lord Shiva of having the mudra of expanding universe.

7(b) The first verse of the 17th Chapter of Jnaneshwari refers to his Vishwa Vikasit Mudra (विश्वविकसित मुद्रा).

Intricate is this doctrine to understand. And in fact most of the doctrines of Gita have been explained in Jnaneshwari on the basis of Spanda.

8. A Pauranic verse speaking of Antaryami (अंतर्धामि) 'Narayana' as beyond the Avyakat. From the Avyakat, the Mundane Egg is born; within the Mundane Egg, verily are all these worlds; and the Earth made up of Seven Dwipas. The 78th verse *ovi* of the 1st Chapter of Jnaneshwari speaks of Siddha Saraswati i.e. (सिद्धसरस्वती).

It is in Vaikhari speech which a dumb can speak by the grace of Parmatma Shri Krishna. Saraswati is Sa-rasvati (स - रसवती). But this speech leads to 'Sidhis' if such speech is blessed by Parmatma Shri Krishna.

9. In the above context an attempt is being made to examine the meaning of 'AKSHAR' an important predominant doctrine of 'Bhagvadgita'.

One meaning of AKSHAR is letter, other syllable, while the other one is 'immutable' and 'imperishable'. At the dawn of human life i.e. when the newly born baby of human being is separated from its mother, only communication that it can make with the external world is to CRY. This 'cry' is either *a* (अ), *ā* (आ), *e* (इ) i.e. in vowels only. The language consists of vowels and consonants. So Parmatma Shri Krishna, in the 10th Chapter of Gita, Vibhuti Yoga (10/231 & 10/269) says i.e. I am *a* (अ) letter of ALPHABET. Why? Without the combination of this vowel, no consonant can be spoken. e.g.

the (क) consonant cannot be uttered without the combination of A vowel. Varnamala (वर्णमाला) constitutes of 52 consonants and vowels. The child's voice is restricted to these three Vowels. However, the first cry of Lord Shri Krishna is 'Aumkar' (ॐ).

Parmatma Shri Krishna says in Ch. 15, stanza 13/16 that 'AUM' (ॐ) is the only syllable that is to be remembered by a human being at the time of death in order to have Param Gati (परमगती). Nirman and Nirvan are two ends of human life as well as Srushti (The Universe).

It would, therefore, be obvious that at the time of birth or death, a human being has to express himself as a letter & syllable consisting of vowels only.

As immutable and imperishable, AKSHAR appears only in Ch. 3, 8, 11, 12 and 15 of Bhagvad Gita. All of the stanzas of Gita and corresponding verses in Jnaneshwari will be compared in the book shortly to be published by the author.

10 Sanskrit was a language of high culture and prestige at the time when Jnaneshwari was composed. Hence it was customary to use Sanskrit as a medium for writing original compositions. It was in 1290 A.D. that Jnaneshwari was composed and that too in Marathi language prevailing at that time. Jnaneshwar was very proud that he could compose Jnaneshwari in Marathi (Desi) in preference to Sanskrit but he considered his eloquence as a mere prattle and that he was a mere puppet in the hands of his Guru Nivrittinath. It was by his grace that such intricate doctrines which Parmatma Shri Krishna extolled to his disciple Arjuna could be explained in Marathi in Jnaneshwari.

11. Jnaneshwari is a scholastic monumental work. It is the

foundation of Marathi language and literature. Jnaneshwar is so exquisite, so beautiful, so highly poetic in its metaphors and comparisons, similes and logical illustrations, so perspicuous and lucid in style, so lofty in its flights, sublime in tone, so melodious in word-music, so original in its concept, so pure in taste ... Notwithstanding in its profundity, the condite nature of the subject and the inevitable limitations attendant on the circumstances that the author's main object was to make the original intelligible rather than add anything new. The reader is simply fascinated, floats rapturously on the crest of the flow and is lost in rhythm and the sweet insinuating harmonies. (W.B. Patwardhan, Willison Philological Lecture, Fergusson College Magazine, 1918)

12. Apart from these poetical excellences, Jnaneshwari brings out the real meaning of most secret philosophical doctrines of Bhagvad Gita. Poetical faculties have been used to elucidate philosophical doctrines. Jnaneshwari laid the foundation stone of the mystical tradition in Maharashtra which ended with the Abhangas of Tukaram.

13. Jnaneshwar lived amongst the pundits of Sanskrit and hence he was very much influenced by Sanskrit language, loan words from Sanskrit appear either in their complete Sanskrit forms or in modified forms according to general phonological tones. These Sanskrit Loan words express philosophical and religious concepts. Dr. M.G. Panse has very critically studied all linguistic peculiarities of Jnaneshwari in his book of the same name. The MS of Jnaneshwari which he studied contains 12030 vocables in all, out of which 7641 i.e. 63.5% were Sanskrit loan words. Jnaneshwari explains in plain words also the ideas contained in philosophical doctrines of Bhagvad Gita. Sanskrit scholars too

were surprised by the word building in Sanskrit form in the first 10 ovis of the Chapter 18 e.g. जन्मजराजलदजाळ प्रभंजन, पिटिनामंगळफुल. कलितकाळ कौतूहल etc. Both the transcendent and the immanent realities are the two aspects of Brahman. In his absolute and transcendent form Brahman is beyond all predication, neither existent nor nonexistent, beyond name, and form and therefore called Nirvishesha. This Nirvishesha has inherent power that becomes the effective and material change of CREATION. In the eleventh verse, Jnandeo says that he has praised this Narvisesha with the diverse philosophical approaches and tenets. The great Sanskrit scholar Pt. Madhusudan Oza has examined in detail these aspects and preferred the terms Rasa for Brahman and Bala for his functioning power. Pt. Oza has further dealt with the these aspects of this power which he designates as Bala (Force), Sakti (Power) and Kriya (action). At rest, it is Bala, tending to become manifest it is Sakti, and in actual working condition, it is Kriya. (Shri Agrawala of Banaras Hindu University) (close reading of the 8th and 9th verse there-in would disclose the doctrine (एकमेवाद्वितीय). Number of ovis in Jnaneshwari illustrate SPANDA doctrine). Nirvishesh of the 11th ovi. This (Nirvishesh) is the fourth pada of Brahma.

14. Leaving aside the Sanskritised complex words, Jnaneshwari is littered with Soul-searching, heart-searching, mind-searching words that one is stupefied with the vastness and depths of their meanings. A human being is likened with a bird with undeveloped wings (अजातपक्षी) hairs grown on the body of a virgin is likened with the grass sprouting on the earth with the first rain (लवलव). The pitiable condition of Arjuna in his inability to grasp the

meaning of Sapta-padi (सप्तपदी) i.e. fruits falling from Krishna Druma is a beautiful description of terms Brahma ending with Nirvana. There are innumerable words, sentences, paras in Jnaneshwari where one wonders how a young boy of 15 years age could illustrate the complex doctrines of the song celestial in so simple, lucid meaningful words. Jnaneshwar was God incarnate. His divinity is unquestioned. Whatever he has said is gospel truth. Jnaneshwari is Dharma Kirtan (धर्मकीर्तन), Dharma not to be understood in narrow sense but it is Sanatan (सनातन), Dharma, having universal approach for betterment and happiness of human being.

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The body is verily a wish-jewel it will yeild you all dersires if you put an end to all egoism, and if you make your mind asclare as a crystal by leaning away all censure, injury and deceit. Such a man need not go to a place of pilgrimage, and people will flock to him and get absolution at his sight. When the mind is pure; what is the use of those garlands and those ornaments. The Saint will himself be an ornament to all ornaments. He always utters the name of God and his mind is ever full of joy. He has given over his body and mind and wealth to God, and is entirely without derine. Such a man is greater than a touch-stone and is impossible to describe. From this we see that provided the body is used well, it may itself be an instrument for revelation of God.

- Gurudev in Mysticism in Maharashtra P. 284.

Surender By Demons To The Saints of Nimbargi Sampradaya : A Demonological Study

Demonology is the study of demons (Tylor 1999: 160). Demon is a being of nature between that of gods and men; inferior divinity, a spirit; the soul of a diseased person regarded as inferior divinity (Shorter Oxford English dictionary 1993:630). The demons are usually believed to be in the lower parts of earth, although they could make themselves felt throughout the universe (Tylor 1999:160). They wander upon the surface of the earth and change their forms at will according to Ramadasa Swami. Further Ramadasa Swami points out that taking on a windy form, they enter into various bodies and become apparent to people's vision or hide themselves at pleasure. One should not suppose that all these stories are false. For almost all people in the world have had personal experience of them¹. They affect only ignorant men, and they have no power over saints, because saints have left no desire in them (Ranade 1988:383). However, some demons are believed to be benevolent toward men, but a vast majority are responsible for misfortune and trouble (Tylor 1999:160). Here, it is intended to depict how some of the great saints of Nimbargi Sampradaya like Sri Nimbargi Maharaj (circa 1789-1885) - the founder of Nibmargi Sampradaya, Sri Bhausahab Maharaj Umadikar (1843-1914) - the ardent disciple of Sri Nimbargi Maharaj, Sri Amburao

Maharaj/ Baba (1856-1933) - the premier disciple of Sri Bhausaheb Maharaj Umadikar, and Sri Gurudeo Ranade (1886-1957) - a great disciple of Sri Bhausaheb Maharaj Umadikar have safeguarded themselves and some others against the evil designs of malevolent demons.

First we shall see how Sri Nimbargi Maharaj prevented a female demon in the form of Mari² (cholera) from entering into Devar Nimbargi village in Bijapur district, and later how he set free the house from the trouble of a ghost at Hulyal near Jamkhandi in Bagalkot district.

Once Sri Nimbargi Maharaj and Sri Narsappa Shapeti (*kade huttu* - the last disciple of Sri Nimbargi Maharaj) were sitting together on the bank of stream at Devar Nimbargi and there was a flock of sheep nearer to them and there was nobody in front of them. At that time Sri Nimbargi Maharaj pointing his finger at the flock of sheep commanded Mari, "What ye!. Where are you going? Don't go by this way, go by that way." Later Sri Nimbargi Maharaj informed Narsappa, "*Mari* was there. I directed her to go by that way." The next day all the sheep in the flock were found dead (*vide* Sangoram 1964:204).

Siddhavva - the daughter-in-law of Sri Nimbargi Maharaj was from Hulyal. Once Nimbargi Maharaj went to Hulyal. There was a haunted house at Hulyal. Nimbargi Maharaj sat for meditation in that haunted house the whole night. It is said that, thereafter, the house became free from the trouble of a ghost (*vide* : Kulkarni 2004: 42.43).

Now let's turn to the incidence which occurred in the life of Sri Bhausaheb Maharaj Umadikar which is more or less analogous to the previous incidence. There was a house at Todalabagi (a village in Bijapur district) haunted by a Brahma Rakshasa. It left the house because Sri Bhausaheb Maharaj

Umadikar had sat there for meditation (Kulkarni 1984:69). This incidence and the previous one remind us of the observations made by Ramadasa Swami, "The demons and goblins, the spirits and ghosts, have no power before a devout meditation on God's name" (Ranade 1988:389).

In the next incidence one can see how Sri Baba on account of his spiritual power protected himself and the Sadhakas of Inchageri Muth against the danger of the epidemic.

Once during the life time of Sri Baba people started dying at Inchageri (a village in Bijapur district). The Sadhakas at Inchageri Muth were safe, but afraid of the epidemic danger. Just at that moment Sri Baba fell ill and all the Sadhakas in the Muth were concerned about Baba's health. Even in that state Baba strictly adhered to meditation three times a day. One day in the evening he had a vision (Drishtanta) while sitting for meditation. One lady who was very black and ugly and whose locks scattered higgledy, piggedly appeared and asked Baba, "Shall I come inside the Muth?" Baba sent her back saying, "Don't come, go back." Thereafter, Baba's fever came down and nobody in the Muth was afflicted with the epidemic (Kulkarni 1966:118).

Hereafter, an incidence that has taken place in the life of Sri Gurudeo Ranade can be narrated as follows:

The great influenza epidemic of 1918 left Gurudeo Ranade in a state of poor health from which he never completely recovered, and it took his first wife Smt. Sitabai on 29th Sept. 1918 in Pune and his holy mother Smt. Parvatibai on 19th October 1918 i.e.; only with a gap of twenty days. Gurudeo Ranade had the similar sign of the danger on him because once when he sat for meditation a very hideous (*hidis* in Marathi) lady appeared before him and asked, "Shall I come?" Angrily

Gurudeo Ranade said to her "go" and that scene disappeared (*vide* for details Burch 1978:306, Deshpande 1981:129, Sangoram 1964: 92-93).

If the preceding incidence indicates how Sri Gurudeo Ranade protected himself by his spiritual power from the influence of the great epidemic, the last incidence throws light on how one lady disciple of Gurudeo Ranade was saved by obeying the words of her spiritual master in a dream³ on 7th April 1941. A description of the same is given below as far as possible in her own words.

"Two persons came to call me in a dream. I told them that I come back after asking Gurudeo and I went to ask Gurudeo accordingly. Gurudeo made his face serious and said, "Go, but do not open your eyes." When I started going by closing my eyes, I heard loud cries and I felt there might have been a number of people afflicted with pain suffering and torture all around, I had a great temptation to see all of them. But as Gurudeo had told me not to see, I stood there without opening my eyes. At that moment one of them said, "Go" and threw me away and its repercussions could be seen even in a wakeful state because I got my leg stuck at the edge of my bed and I fell down. Later my daughter and a woman nearby told this to me." Thereafter, the lady disciple of Gurudeo suffered from serious illness and survived by her strong will power and faith. The lady disciple observed, "I was saved because I did not open the eyes" (*vide* Sangoram 1964:87).

Thus, none of the above enumerated demons was benevolent, but some of the great Saints of Nimbargi Sampradaya not only protected themselves but also some others from the terrific consequences of malevolent demons.

Notes :

1. "After death you may be turned into a ghost" says Kabir, and in that state of existence you will get only as little water as might suffice to cover the tip of a needle, and therefore you will have to die of unquenchable thirst." (Ranade 1997:66)
2. "During the life time of the saint of Nimbargi (Sri Nimbargi Maharaj) natural calamities like famines and epidemics used to take heavy toll of lives. The following statement made by the saint of Nimbargi explains evil of epidemics like cholera and also suggests the ways of mitigating them. "Epidemics like cholera kill many. Cholera is but a sickle in the hands of God. If he wills, he alone can cut off with sickle. How can a mere sickle by itself can cut anything? Everything rests with Him. If God is propitiated by good conduct how can cholera harm anyone by itself? God should be propitiated by conduct bearing this in mind." (vide Dabade 1998:55).
3. Sometimes dream-experiences cause fear and even drive a person mad. At times, in a dream many an insoluble problem is solved. At the same time, instances are not wanting when a person receives spiritual blessings in a dream-state. On the whole, a dream experience should not be brushed aside as merely hallucinatory. We may call a dream unreal, but it causes effects that are real and one has to enjoy or suffer them. (Sangoram 1995:47).

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Ramchandra to Gurudev

A Pilgrim's Progress

[Biography of Gurudeo Ranade]

During his College days at Deccan College he was going to the classes of Lathi and Bothati i.e. the preliminary art of handling the bamboo staff and cane-stick for self-defence. This training in self-discipline was then mooted with the basic concept of the National service. But, later on, Gurudev changed this basic attitude and felt that he can best serve the national cause only through his development of spiritual life. Thus his love for the National Cause also was instrumental in driving him towards Divinity. He felt that he can best serve the cause of the nation only through spiritual life as his faith was, that, ultimately everything happens according to the Will of God and the Plan of the Providence. And, to attune oneself with God and Divine power, meditation on Divine Name is the only process.

When once the saint of Umadi was camping at Sholapur the spiritual colleague of Gurudev, Shri. Lingappa Savalgi suggested to him to go there and meet his spiritual master. But owing to his extremely weak health, he could not do so. So with a feeling that his suffering is inevitable, he wrote to his master again on 22-7-1909.

"I am extremely sorry that I could not go out of Poona even for a day. I would have been gratified to be in the presence of my master. But, my misfortune is inevitable. It is only the Divine Name that can change the current of destiny. Owing to my foolishness and dearth of genuine faith, I am unable to meditate

on Divine Name, the spiritual master alone is the worthy and the capable person. Hereafter I wish to visit your hallowed feet as early as possible."

Shri Maharaj used to stay at Inchageri for the spiritual week in the month of Margasheersha. Many devotees assembled then at Inchageri for the holy company of their Spiritual master. So, many spiritual well-wishers of Gurudev suggested him to avail of this sanctifying opportunity. But, the disabled and ill fated young Gurudev could not do so because of his extreme weakness. He could not hazard to take the shocks, and jerks of bullock cart journey from Nimbal to Inchageri. So, he wrote to his master thus on 23-12-1909.

"I am immensely sorry for my incapacity to go over to Inchageri. I am attending to meditation as far as physically possible. But, how can a clod of earth acquire the fragrance of Kasturi without its close company and contact? Just as the mother takes up the burden and care of her child without its knowledge, so also the ignorant devotee would remain uncared for and untended unless and until he is in close company of his spiritual master. The company of the other saints might be useful like the attendances of nurses. But, the disciple cannot get the real happiness and help of his spiritual master without vicinity of his Guru."

Presumably, Maharaj might have felt the ordeal was enough for time being and lest a drastic turn could take place. Gurudev was graced with the sanctifying presence of Maharaj at Inchagiri in 1910 alongwith his mother. The details of the stay are given in Chapter IV and V *ibid*.

(to be continued...)

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